THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Thou hast dealt well with thy servant, O Lord, according unto thy word. Teach me good judgment and knowledge: for I have believed thy commandments. Before I was afflicted I went astray: but now have I kept thy word" (PS. 119: 65-67).

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WHY DO THE LATTER-DAY SAINTS BUILD TEMPLES?

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THE Latter-day Saints are known and distinguished as a temple-building people. Among the numerous churches, sects, societies and associations professing belief in the principles of Christianity, the Church of Jesus Christ of Latter-day Saints is alone in the acceptance and practice of the doctrine of temple service. Other religious bodies build houses of worship, ranging from humble chapels to great synagogues and stately cathedrals; but for none of these edifices, however great or imposing they may be, is the claim advanced that they are intended for use as temples, in the true and specific sense of the term.

Be it remembered that temples are not designed for purposes of general assembly or congregational worship, as are church buildings in general, but for the administration of ordinances in service regarded as sacred. It is both interesting and instructive to note that this characteristic applies alike to heathen temples and to sanctuaries reared to the name of the true and the living God. The altar of sacrifice in pagan temples of old was erected in front of the entrance to the structure; and though devotees thronged about the altar, none but the priests were admitted to the actual shrine, or inside the temple itself. So also with the Tabernacle of the Congregation, which was a portable sanctuary constructed by the people of Israel in their migration from Egypt; and so with the imposing Temple of Solomon, the Temple of Zerubbabel, and the greatest of all, the Temple of Herod; in each of these, spacious courts were enclosed by an outer wall, with altars and other equipment, within which courts the people congregated according to prescribed rule and order; but the sanctuary

itself was a relatively small structure, reserved for the most holy ordinances and ceremonial ministry.

Profitable as would be a study of the sanctuaries erected by Israel of old, the purpose of the present writing and the space limits imposed forbid the undertaking here, and the reader is referred to special works treating this important and interesting subject.

Temples are a necessity in the present dispensation. Without them the revealed purposes of God would fail in fulfillment. In the long ago the Lord said unto Moses:

"Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1: 39).

We affirm that temples are indispensable to the accomplishment of this divine undertaking, and in support of this affirmation present the following facts.

Mortal man is in a fallen state, shut out from heaven, the abode of God, as surely as were our first parents shut out from Eden after their transgression.

The power of death, which came to human-kind through the fall, is robbed of its permanency by the atoning sacrifice of Jesus Christ, whereby the resurrection of the dead was inaugurated.

The resurrection of the dead will be universal, the victory of Christ over death thus being extended to all men irrespective of their righteous or sinful state.

The resurrection, however, constitutes the *redemption* of the soul from death, deliverance from the temporary victory of the grave, and not *salvation* from the effects of individual sin. The resurrected sinner will have to meet the just and inevitable results of his evil career, as surely as will the righteous stand in their resurrected bodies to receive the eternal blessings that constitute the fruitage of their devoted lives.

The atonement wrought by Jesus Christ provides not only for the *redemption* of the soul through the breaking of the thrall of death, but also for the *salvation* of every soul who accepts the conditions prescribed and established, which conditions are summarized in the requirement of "*obedience to the laws and ordinances of the gospel.*"

Great and glorious as is the boon of *redemption* from the power of the great destroyer manifest in the resurrection of the dead, greater and more glorious as is the provision made for the *salvation* of the soul, the revealed gospel of Jesus Christ provides yet more transcendent blessings in the plan of *exaltation*, whereby resurrected man may advance from one stage of relative perfection to another, until he attains the rank and title of God-ship, with powers of eternal increase and never ending progression.

The laws and ordinances of the gospel so far as required for salvation are, specifically, the individual exercise of saving faith in

the Lord Jesus Christ, the manifestation of true repentance involving the actual renunciation of sin, submission to the duly authorized ordinance of water-baptism by immersion for the remission of sins, and to the higher baptism of the Spirit through the authoritative imposition of hands for the bestowal of the Holy Ghost—these requirements may be met and the saving effects thereof may be secured, without temples. But the endowment incident to the Holy Priesthood, with its boundless possibilities of progress, in short, compliance with the laws and ordinances of the gospel requisite to exaltation in the eternal worlds, are obtainable only in the House of the Lord, for so the Lord hath declared.

Among the ordinances of particular import and solemnity administered exclusively within the temples is that of Celestial Marriage, or sealing in the marriage covenant. The distinguishing feature of this, the holiest order of matrimony, is that it involves covenants by the parties so sealed, and pronouncement of the validity of the marriage contract by the officiating authority, for *time and for all eternity*, and not merely for the period of mortal life as provided for in ceremonies of marriage under the civil law, or as performed by other churches. The Latter-day Saints recognize as legal and binding all marriages duly solemnized in accordance with the laws of existing governments; and, furthermore, the Church sanctions and performs marriages for time only, among its members who are not eligible to enter the Temple, or who choose the lesser and temporal status in marriage. But, knowing as we know, through specific revelation from heaven, that the family relationships established on earth under the authority of the Holy Priesthood, shall be lasting and binding beyond the grave, provided, of course, the individuals maintain their worthiness through righteous living, we regard as the full and complete ordinance of marriage only that by which the parties are wedded for eternity as well as for the period of mortal existence. Persons so united by the power and authority of the Holy Priesthood are said to be *sealed*, whereas those who wed for time alone are said to be *married* only. The state of union under the higher order of matrimony is generally known as Celestial Marriage, though the term is not found in any of the revelations comprised within the standard works of the Church. No marriage is solemnized within the temples among the Latter-day Saints which is in any particular at variance with the civil law; as far as the marriage ordinance applies to mortal life, it recognizes and complies with all the requirements of earthly law and legal government.

Sealing ordinances other than those of marriage are administered within the temples. Children born to parents legally married, though at first under secular law only, may be sealed to those parents, provided the parents, subsequent to their civil marriage, have been sealed to each other in the order of Celestial Marriage. No living persons can be sealed for eternity within the temples

who are not lawfully married for the period of mortal life in accordance with the existing laws of the land, either by prior ceremony or at the time the sealing ordinance is performed.

This, then, is one answer to the question as to why the Latter-day Saints build temples—that they may therein receive the endowments associated with the Holy Priethood, and the sealing ordinances through which the perpetuity of family relationship shall be binding even after death, which blessings, if faithfully lived up to throughout life, shall make possible an exaltation in the kingdom of our Father. The possibility of securing such assurances, which are beyond the power of man to comprehend in their fulness, makes the labor and sacrifice involved in the erection and maintenance of temples to-day appear incomparably small, and enhances the privilege or opportunity to take part in this divinely-appointed work as beyond any material wealth the world affords or honors that man can bestow.

However, the beneficent purposes of temples are not for the benefit of the living alone. The temples of the present dispensation are maintained for the blessing of both the living and the dead; and the holy ministrations performed within their sacred precincts outnumber for the dead many fold the ordinances therein administered for the living.

Vicarious labor in behalf of the departed, providing means for their salvation and exaltation in the kingdom of God, is peculiar to the Church of Jesus Christ of Latter-day Saints. While the doctrine of salvation for the dead was understood in earlier dispensations, belief therein is set forth to-day in the creed of no church aside from the Church that builds temples and provides for the saving ordinances pertaining thereto. Argument to support the doctrine that *obedience to the laws and ordinances of the gospel* is absolutely essential to individual salvation need not be attempted here.

If, however, compliance with these prescribed laws and ordinances be the only way by which man may be saved—and the scriptures, both ancient and modern, are explicit in so declaring—is it not equally essential that the same requirements shall be made of those who once lived and now are numbered with the dead? When our Lord declared, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3: 5), He made no distinction between the living and the dead. Furthermore, He declared that God "is not a God of the dead, but of the living: for all live unto Him" (Luke 20: 38).

It would be difficult for the mind of man to conceive of the justice of God in a plan of salvation accessible only to the comparative few who have heard the glad tidings while in the flesh, to the exclusion of the myriads who have died without a knowledge of the gospel.

(TO BE CONTINUED.)

EXPERIENCE.

WHEN a child I was sent to the Sunday school of a Primitive Methodist society, whose place of worship my parents then attended. But after a time my father became dissatisfied. He was not getting the spiritual food he wanted. He began to see that things were not as they should be, and eventually he realized that the Spirit of God was somewhat lacking among those people. He then left the Primitive Methodist church, and began to attend the meetings of the so-called Brethren, taking his children with him, and, as a result, I was associated with that society for some fourteen or fifteen years. I might say here that the Brethren are a people who worship as no others do. They administer the sacrament, or "breaking of bread," as they call it, every Sunday morning, being particular as to who partakes of it. After attending their meetings for a number of years, I applied for fellowship with them according to their rules, so that I might partake of the sacrament also; but they refused me, and would not give me any reasons for doing so. I asked one of their leaders why I should not be accepted. He told me that he did not know. I then said to him that I thought it very strange that I should not be allowed this privilege. He only answered that it was the devil I had to fight, and not him. After considering the matter for some time, I came to the conclusion that there was something wrong somewhere. Either they were in error, or I was; but I did not know where the fault lay. I then began to read and search the scriptures more for myself, and became satisfied that even the Brethren did not worship aright; the result being, that I ceased to attend their meetings.

I visited other churches, as they are called, and at last settled down with the Wesleyans. I attended their Sunday school, being happy in Sunday school work. The superintendents soon gave me something to do, and for over three years I was pretty well employed. They set me apart to visit the sick and the dying, with whom I prayed, and to whom I read the scriptures, and sang songs occasionally to comfort them all I could in my weak way. Through my efforts two poor souls were led to realize their need of a Savior, and though death-bed repentance is not of much avail, at that time I thought it beautiful and all right.

At the end of three years in this school other superintendents were put into office, and one of them came to me and told me the class I had under my care was not being taught rightly; the members were lacking. I asked him in what way they were lacking, and told him he should show me my error; but he could not, so I went on my own way until the crisis came. Every Sunday there was much fault-finding, and finally I handed in my resignation, determined to finish my career as a Sunday school worker. On my last Sunday in the school I gave a farewell address to about five

hundred pupils, and forty fellow-teachers. When school was dismissed, the same superintendent came to me and said how sorry the school was to lose me, and asked me to withdraw my resignation and continue my work. He had nobody, he said, to take my place; but I said then, as I do now, that my mission was not among those people. I left their meetings altogether, and did not attend any other until I married. My husband being a Roman Catholic, to please him I went with him to his church, finally giving consent for the priest to give me instructions to become a Roman Catholic. The priests being changed often, I had four different ones call upon me. The first two I got along with all right; but the third and fourth left me to do my own investigating the best way I could. Because I would not accept the confession as they taught it, they told me I had too many Protestant ideas to ever become a Roman Catholic, so I never was one. In spite of all this I still attended their services for eight years, when my husband passed away, and so did the Catholic Church with me.

Now, all through these years of dissatisfaction, I repeatedly raised my heart to God in humble prayer that He would lead me, and show me the way to go. I was miserable, not caring as I should what came or what went; I wanted something I had not. I knew well enough what it was; but did not know where to go to find it. All I could do was to pray without ceasing. Being left to myself in the world, with no one to care for me, and having to guard well the little strength I had, and do my best to make my living, I poured out the troubles of my poor heart to God, my heavenly Father, to open up a way whereby I might obtain my livelihood, for, my health being poor, I found it a heavy task. At the end of twelve months' widowhood, as I sat studying about the way I should take, a knock came at my door. I answered it, and found two gentlemen seeking rooms. They told me who they were, and what they were. Not having heard anything about them at any time previously, I told them that if they cared to take the spare rooms they could do so. Arrangements were made, and they came the next day. When it became known who they were, I was warned against them by people living in the neighborhood; but of their charges I took no notice. I had my living to earn, and it mattered not who they were, I thought, so long as they were upright and honest, which I soon found them to be. After a few days I took to noticing them, and listened to their talk, and then read their literature, and found that they had the something I wanted. One day, while talking with them, they told me I should be welcome to attend their meetings. I accepted the invitation, and heard them preach the gospel, and now I am proud to say I am a Latter-day Saint, and grateful to think that this is the way my Father in heaven opened up for me. I now not only receive food for my body, but for my soul as well. My thirst has been quenched; my soul is revived, and now I live in

Him who loved me so much as to suffer, bleed, and die for me on Calvary's cross. I was baptized November 30th, 1913, at the Sheffield conference, by Elder Joseph E. Wood, one of the elders who came to me for rooms.

Six weeks after I let them have rooms I had a surprising experience. A Church of England minister came to see me, and wanted to know what I meant by having such men around me as these who were rooming in my house? I simply asked him why I should not have them? I had my living to earn, I knew nothing against them, I had found them upright and honest. He then held out a tract saying, "There are my reasons"; but would not allow me to take it. One of the elders asked if he might see it, and was told, "Certainly not." Then the elder told him that he was not fighting him (the elder), but the Church of Jesus Christ, that he was fighting our Lord, and that the testimony of the elders would stand against him at the judgment seat of Christ. The minister took to using cruel language, and said his testimony would stand good in a law court. He would not listen to anything from a scriptural standpoint. He also said he was a representative of the church of the world, and threatened there and then to get the elders out of my house, also out of the town; and if they would not go out like men, they should go like dogs. From that time he has kept up his persecutions. Five months later my landlady sent me word to either get rid of the "Mormons" or to move out of the house. Not being able to secure another house, and not getting rid of the elders, every available means to crush me has been tried, even to turning me into the street. The minister, also, is going about warning the people not to take me in, even my sister being included among them. This has been going on for eight months without success.

Now, amidst all the persecution I have suffered, I have realized more of the truth of God's word, and have experienced the fulfillment of the scripture which says that he that will live godly shall suffer persecution; but I fare not so bad as my Master, who suffered persecution even unto death. I wish to bear my testimony to the truthfulness of this gospel for which we are persecuted, yet am I not ashamed of it, because I know it is the power of God unto life eternal and salvation, and my desire is to keep a sure hold of the iron rod, that I may stand firmly on the rock that will never fail or give way. This is my prayer, because I realize that without prayer I can obtain nothing, and I trust that I may be ever blessed and enabled to withstand all that comes to tempt and try me in the cause of truth. I ask it in the name of Jesus Christ, my Redeemer.

Wombwell. HARRIET ROGAN.

MAN as a spiritual being has capacities for higher communings than this world can afford him.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 2, 1914.

EDITORIAL.

EVIL RESULTS OF FAULT-FINDING.

PAUL'S epistles to the Corinthians were written to a Church which was sadly rent and torn by dissensions and other evils which are the outgrowth of a spirit of apostasy. Some false teachers had been laboring in the midst of the saints there, and had succeeded in weaning them largely from the pure principles of gospel truth which this famous apostle had delivered to them. Only a few years—three or four at the most—had elapsed since he had taken his departure from them, and already some were ready to question his apostolic authority—the divine calling of the very man by whose ministry they had been converted from their heathenish fallacies and degrading habits. A spirit of fault-finding was rife, and he was no longer able to satisfy them as to what an apostle of the Lord should be; for to some his "speech was contemptible," while others objected to his personal appearance, saying that his "bodily presence was weak." Paul was not, however, without friends in the Corinthian Church; but far from being longer one in Christ, it had split up into parties and factions, some claiming that they were followers of Paul, some of Apollos, some of Cephas and some of Christ—the latter blameless unless we suppose they were members who were guilty of putting a private interpretation on the doctrines that had been delivered to them. It seems, too, that they had contentions concerning the relative importance of the gifts bestowed upon the members by the Holy Spirit; and those who enjoyed them in greater fulness looked with feelings of disdain upon others in whom they were not so manifest, or who had gifts of the more ordinary kind only. The order, moreover, which should ever characterize the assemblies of the saints, had degenerated into a babel of confusion, being carried to such extremes that people who were not of the Church might be led to suspect the sanity of such worshippers; and the ordinance of the Lord's supper had been degraded to the level of a common, hilarious feast, and altogether the Corinthian saints were on the highway to apostasy. Envy, malice, discord and dissnion were destroying the life of the Church; and, as a consequence, we find but little trace of Christian forbearance, unity and love among them.

The degeneracy which false teachers had wrought was so widespread and fatal, that when the Revelator John wrote to the

churches, he had no word of approbation or of reproof to send to Corinth. The church there had ceased to be a part of the fold of God. It was in A. D. 52-4 when Paul established the Church in that city, and it was in A. D. 96 when St. John wrote on Patmos, and in this brief interval the Corinthian Church had risen, flourished and then almost as suddenly passed out of existence. Paul's first epistle was written in A. D. 59, and the second one in the following year; and how soon after that latter date the defection became complete, we do not know; but it is evident that at the time Paul wrote to them, they had wandered far from the purity of the Christian life.

The lessons which their history teach should be well considered, since it reveals to us conditions in the individual and collective life of believers that are condemned by the authority of an inspired apostle of our Savior. They are conditions, too, which, if not corrected, will end in a loss of spiritual light, and consequent division and apostasy. Paul's words supply sure keys by which we may know whether we are standing on safe ground in a religious sense or not; and the reader's attention is now directed to some of them; and first shall be mentioned fault-finding. This evil is thus made to take a leading place in our thoughts at present for more reasons than one, and among them are these. It is one of the most, if not altogether the most prolific source of discord and of alienation from the life of God that has ever widely existed in the Church, and, moreover, it is a temptation that finds a response all too readily in human nature—so ready, indeed, are we to yield to it, that unless we ceaselessly guard against it, we shall be led into sin and trespass of a very serious nature by indulging in it. The gravity of the offence is well illustrated by some familiar examples that are of Biblical record. One of them is narrated in the eleventh chapter of Numbers, and from the account we learn that the Israelites who had been delivered so marvellously from the power of their Egyptian oppressors, murmured because they no longer could partake of the flesh-foods to which they were accustomed in that land, and with sorrowful hearts they said: "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all beside this manna, before our eyes." In answer to their complaints, the Lord sent them an abundance of quails; but scarcely had they partaken of the dainty food until twenty-three thousand of the complainers were destroyed by their Lord's judgments. It is of these events that Asaph sings in a part of the seventy-eighth psalm.

For a like offense, caused by the same desires some years later, fiery serpents were sent among the Israelites, and many of the latter were slain. These complaints and the consequent punishments were all occasioned because the people looked back with

longing desires for certain pleasures of the appetite which they had enjoyed when in bondage to the Egyptians. Though in the wilderness, they were being fed miraculously on "angel's food," as we learn from Psalm 78: 25; but their natures were so gross that it was not palatable to them. Of its purity not a suspicion can be entertained; and it was unquestionably the most healthful diet, too, ever prepared for man's use, since it was supplied directly by the Lord's power. That it was sufficiently strengthening to meet all the requirements of the human body for nourishment, no Christian can doubt, for the Almighty was providing it, and by that act itself commended it to His people for their use. We may rest assured that if anything more suitable for their nourishment could have been furnished, all things considered, it would have been given to them. But its purity, strengthening qualities, and the divine recommendation were all lost in their appeal to the Israelites, whose appetite for the fish, leeks, onions, pottage, etc., of Egypt was too strong to be overcome.

As we consider these matters the thought occurs that the Israelites thus manifested in a very high degree some of the weaknesses of human nature; yet if we are not all on constant guard, we shall become trespassers on the same account. Every time that we contrast our present condition of life unfavorably with what it was before we became members of this Church, we are occupying a position that, to all intents and purposes, is identical with that which the cited examples illustrate. There is guilt of the same quality chargeable against us every time we regret that in the service of Christ we can no longer indulge in the use of whiskey, tobacco, or narcotics of any kind, or participate in any pleasures that excite the passions, enervate the body, benumb the mind or estrange the Spirit of God.

The country in which the Iraelites then were, was not only a desert physically, but it was one also in the sense that it shut out the pomp and vain-glory of the world, the allurements of wealth, the temptations to drunkenness and gluttony, and a thousand other incitements to sin, and so it is not strange that the Israelites were never in another place, and for a considerable period of time, taken under the directing hand and the protecting care of the Almighty so fully. The lesson which these conditions teach is that in proportion as the world is shut out, so does God draw near to His people. This truth holds good whether we consider them in their individual or collective capacity.

Now, just as those people in the desert of Sinai could not have their desires for the delicacies of Egypt satisfied without returning to the bondage from which they had but recently been delivered, and at the same time forfeiting the favor of God, so neither can we, without alienating ourselves from the grace and life of our Lord, return to the elements of this world—to the practices of worldly life—without forging anew the chains of our personal

slavery to sin and Satan. But more than this, we can not even desire to so return without displeasing God; for no one should forget that the punishments of the Israelites were not inflicted because they had gone back to Egypt; but because they DESIRED the things that Egypt afforded, and murmured against their Deliverer, Protector and Guide because they were not supplied with them.

These historical narrations may be studied with profit by all of us, especially if, at the same time, we keep in mind the great truth which Paul stated when he said that CONTENTMENT with godliness is great gain. The words are not here used in the order given in the text; for we want the idea of "contentment" to be the leading one at present. Consider that it was the failure to be contented that led the Israelites to murmur, and this sin brought upon them the wrath of God, sorrow and death following. Its importance is thus perceived. It is one of the great props of godliness, and when it rests upon the crumbling substitute of discontent, who can fail to see that the whole structure of our personal righteousness is tottering to its fall. It will be a triumph of our faith when we can say with the great apostle named, that in every state or condition of our lives, we are therewith content—not the content that is associated with indifference or mental and spiritual stupor, but that blessed state of peace and rest which arises from a consciousness that God is one's Friend and Guide, and that all things are, therefore, working together for his good.

Which of us, if we really appreciate our blessed condition as children of God—gathered into the fold of Christ—can look back with longing to the pit from which we have been digged, or who can desire to exchange places with the most favored mortal on earth who knows not the Savior of souls? Who that has experienced the joys of deliverance from the power of sin, can wish to be enslaved again by it? Who that is rejoicing in the gospel of the Son of God, which has come to him perhaps under adverse circumstances of life, can wish that his lot might have been cast in other lands or in affluence, where he might have missed his present prospects for eternal life and glory? All those who are numbered among the true followers of Christ, are heirs of God and joint-heirs with Jesus to an eternal weight of glory—heirs to an inheritance undefiled, and that shall not fade away.

Further, among the Israelites there were many who had not the courage for the work that was set before them, who thought there was no prospect that their enemies in the land of promise, could be conquered. They murmured when they heard the report of the spies who had been sent to search out and view the promised land; and God punished them by causing them to wander in the wilderness until they had all perished except Caleb and Joshua. Miriam, the sister of Moses, who was stricken with leprosy, affords also an example of the danger there is in fault-finding, and Korah,

Dathan and Abiram are others (Num. 14: 29, 30). These examples all sound their notes of warning.

In the first portion of these remarks a somewhat extended view was taken of the evils with which the Church at Corinth was afflicted. They serve well the purpose of showing the company in which fault-finding is found, and if a rigid search into the origin of the whole list be made, discontent and fault-finding will be found at the root of about all of them. These havoc-working weapons of Satan have lost none of their potency in our day, and finding ourselves easily vulnerable to their poisonous wounds, we should with the greatest diligence guard against them.

T. W. B.

THE TWO MONKS WHO TRIED TO QUARREL.

HAVE my children heard of the monks who used, many years ago, to live all by themselves, far from towns and cities, in lonely buildings that were called monasteries? They had no wives and children, and their big houses could hardly be called homes. I think they must have been very lonely! And I am sure they might have been happier and have done more good if they had lived with other people. You know Jesus said His disciples were to be the "salt of the earth." And the place for the salt is not on the top shelf on the pantry, shut up tight in a box to be safe, but in the midst of the cooking to flavor it.

Yet many of these monks were good men, who lived as they really thought was right and best. They used to rise very early in the morning and work in their gardens, after they had prayed; and they made beautiful copies of the Bible, using bright colors, that are still beautiful to-day. They were fond of music, too, and used to sing and play together a great deal. I have heard an interesting story of two of these old monks. They had lived together in the same monastery for a good many years, and always lived in love and peace. Indeed, those who live in love always live in peace. One day one of them said to the other, "Let us have a quarrel!" But his friend replied, "A quarrel? I don't know how to quarrel!" "Well," said the first, "I will show you." So it was agreed that they should try it. And the first undertook to show the other how to begin. "I will take this brick," he said, "and put it down on the ground between us. And when I say, 'This is mine,' you must say, 'No, it is mine.' Then I will insist that it is mine, and so we will get up a quarrel." "Very well," said the other. They were smiling as they looked into each other's faces and the first laid the brick on the ground. I think we should have laughed had we seen them, don't you? It seems queer to begin a quarrel in that way! But they had agreed on the plan, and so they began. "This brick is mine!" said he who was to commence. "No," said

the other; "it is mine!" "But I say it is mine!" the first replied. "Well, then," said the second—"well then—take it!"

And this is the history of the quarrel; the whole of it, for of course they couldn't quarrel after that. Really, the first monk didn't want the brick at all as soon as he found the other didn't! But I think they might have really quarrelled if the dispute had gone on. I think the story is a good illustration of something which Paul says about love: "Love seeketh not her own, is not provoked." You may find this, with much more that is beautiful, in the first letter which Paul wrote to the church at Corinth. Ask your father to read it to you. Perhaps he will tell you, too, of some quarrels over just as silly matters as the question who owned the brick. There have been many such quarrels in families, quarrels among neighbors, and even wars between nations, sometimes costing millions of dollars and the loss of many lives. You see, dear children, that when each one is thinking only of what is his, and is determined to have it, it is easy to get up a quarrel over a very small thing. But when each is thinking kindly of his neighbor, too, a little yielding is not hard, and is sure to prevent a quarrel.

Three things I want my Plymouth children to remember: how many it takes to make a quarrel; how a quarrel may be stopped, and, above all, our beautiful text, "Love seeketh not her own."—*Christian Work and Evangelist.*

HOPE.

A SHORT while ago I called on an old lady who, having met with an accident, is not expected to walk again. Having received my sympathy, she said, "I am very old, and am trusting to the Lord to deal gently with me, although the mission people tell me there is only heaven and"—she pointed downwards. "Young man, you are always nice to people about here, and I have known you for years; excuse me, but are you prepared to meet your Maker?"

I answered, saying, "I hold ideas that are, perhaps, different from those held by most of the people you meet. I know I will be judged according to my works here. I am not afraid to meet my Maker at any time; He is a friend, not an enemy. He is our Father, and we should love Him for the good things He does for us. Now, you spoke of two places. I have not time to tell you all I would like to, but I will tell you a little. What did Christ say to the thief on the cross? The thief had asked Jesus to remember him when He came into His kingdom, and Jesus said unto him, 'Verily I say unto thee, To day shalt thou be with me in paradise' (Luke 23: 42, 43). Now, after Jesus' body had lain in the tomb for three days, He arose. Afterwards Mary came to His sepulchre weeping, and when Jesus spoke to her she went forward

to touch Him, but He said to her, 'Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God' (John 20: 16, 17). The body of Jesus lay in the tomb for three days; but where had His spirit been? It had not been to His Father, and yet He promised the thief on the day of the crucifixion that they would go that day to paradise. Peter tells us that He was 'put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison' (I. Peter 3: 18, 19)."

Here the old lady broke in, saying, "That is what my husband used to talk about. He would say that there must be a place where we would be taught, and get another chance. I can see it quite plain now."

I told her that being a "Mormon," I believed what was in the Bible.

Sunderland. F. Oates.

"INASMUCH."

Tolstoi has told of a shoemaker who, left alone in the world, turned to God for counsel and help. He reformed his own bad ways, read the Bible, and tried in vain to discover what he might do to serve God. One night he had a vision of the Savior, who said to him, "Martin, look for me to-morrow on the street. I shall meet you there!"

Although the shoemaker did not place much faith in his dream, still on the next day he could not help watching every one he met. But Jesus did not reveal himself. Nothing happened, save two or three trifling incidents. Seeing an old street sweeper, Martin called him in, gave him refreshment, and warmed him by his fire. A little later he noticed a poor woman with a child, shivering with cold as she begged from the passers-by. He gave her an old cloak and a few pennies to buy food for herself and her baby. Just before night he made peace between an apple-woman and a boy who had stolen one of her apples; got the urchin to restore the fruit, and taught him to ask forgiveness, and her to forgive. They walked off together good friends, the boy carrying the basket. Nothing else happened. A very disappointing day!

But that night the Savior stood again by the shoemaker's bedside, and said gently, "Martin, Martin, did you not recognize me?" And when Martin awoke, his soul was rejoiced; for his New Testament was open, and his eyes fell upon these words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*American Messenger.*

The toils of the road will seem nothing, when we get to the end of the way.

PROHIBITION IN KANSAS.

In a letter to the press, Gov. George H. Hodges of Kansas says:

I do not believe that the prohibitory law of our state is violated to any greater extent than any other misdemeanor law. Prohibition is a fact in Kansas, and the prohibitory law is more rigidly enforced than ever before. Bounded upon three sides by states where they have open saloons, we are subjected to temptations. It is a significant fact, however, that in the first four months of the present fiscal year there are only 305 revenue stamps issued in Kansas, and a large part of these were taken out by our best druggists to guard against any seeming violation of the federal statutes when they sell patent medicines whose compounding includes alcohol or spirituous liquor. Every phase of violation of our liquor law is intended to be covered, and if there should be an omission, we have not found it.

We attribute our per capita wealth of $1,765, and an average of $132 on deposit in our banks *for every person in the state*, to the fact that we have no open saloons.

We have less than one and three-quarter million population, but we have an enrollment of over 6,000 in the Kansas University and Agricultural College, while our good sister state Missouri, with three and a half million population, has less than 3,500 enrollment in the same schools.

We have but one insane person to every 560 inhabitants, while New York has a proportion of one to every 276. We had less than 700 paupers in the state last year. Only one of 20 of the inhabitants of our insane asylums are insane by reason of the excessive use of alcohol, while in New York and Massachusetts the proportion is one out of three.

I have lived in Kanas for 45 years, and the facts warrant me in saying that our progressiveness, our morality, our great per capita wealth and evenly distributed wealth, our splendid schools, and multitude of churches are occasioned by the fact that we have not had a licensed saloon in Kansas for 30 years. We spend less than $1.25 per capita per year for alcoholic liquor in this state. We base these findings on the liquor reports filed by the common carriers with the county clerks. The average consumption of liquor in the United States is $21 per capita. The difference of $19.75 pays for the common school education of our boys and girls, and will buy them a dress or a suit of clothes, besides.

Eighty per cent. of the population of Kansas believe in the strict enforcement of the prohibitory law. They are arrayed as one man against the open saloon, and will not countenance temporizing or dereliction of duty in an officer. Whenever the resolution passes Congress that prohibits the sale and manufacture for sale of alcoholic liquors in these United States, Kansas will be the first state to ratify the amendment.

A GOOD THING TO DO.

"Hold it back, tie it down,
Bind it fast and tight.
Set your lips together close—
Which will win the fight?

"Strongest girls of all, you know,
Find it hard to do.
If you try your very best,
Victory for you.

"To all the heroes who have been
Tried and told and sung,
Let us add the loyal girl
WHO CAN HOLD HER TONGUE."

SELECTED.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, June 20th, 1914, a baptismal service was held at the Faversham Street Baths, Bradford (Leeds conference), when thirteen souls were added to the Church. Elders William W. Seare and Gus Dyer officiated.

A baptismal service was held in Stowkes Bay, Gosport (London conference), on June 24th, 1914, when two persons were admitted into the Church. Elder Lawrence A. Southwick officiated.

DIED.

BEER.—At East Ham, London (London conference), on June 11th, 1914, Francis Henry Beer; born December 6th, 1897, at South Kensington, London; baptized February 25th, 1906.

BLOTSON.—At Wigan, on April 26th, 1914, Wallace J. Blotson, infant son of Samuel J. and Margaret G. Blotson. The deceased was born January 26th, 1914. "Of such is the kingdom of God."

OSBORN.—At St. Albans (London conference), on June 10th, 1914, Thomas Osborn; born December 2nd, 1841, at London; baptized September 9th, 1887, by Elder R. H. Ford.

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